

The Classical Outlook

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THE CRYPTOGRAMS OF CRETE

By ALICE E. KOBER
Brooklyn College

A cryptogram, according to Funk and Wagnall's *New Standard Dictionary*, is anything written in characters that are secret or so arranged as to have a hidden meaning. The word is usually used of messages deliberately enciphered to conceal their meaning from all except those who have the key: in peace time, deciphering them is a fascinating hobby; in war time, a matter of vital military importance. The science of cryptanalysis has advanced so far that an unbreakable cryptogram is almost as impossible as a perpetual motion machine. Our experts may well be proud of their work.

Occasionally, however, someone writing an article about the wonders accomplished by the modern decipherer lets his enthusiasm run away with him, and asks why, when analyzing a cryptogram is such a simple matter for these people, scholars spend generations vainly trying to decipher the unreadable scripts of various ancient peoples, instead of handing the problem over to our trained experts, and letting them get the answer in a week or two. There can be no doubt as to what answer scholars will give to this particular question: "Let the experts, once the war is over, turn their attention to some of the unsolved scripts. If they can solve them, human knowledge will profit; if they can't, they will at least have had an interesting experience."

There are many such scripts still to be deciphered; to mention only a few, there are the inscriptions of ancient India, of Central America, of Italy (Etruscan), and of Crete (pre-Hellenic or Aegean). All of them are cryptograms in the sense of the definition quoted above, but the problems to be solved are different from those presented by a modern cryptogram. The object of the modern cryptanalyst is to find the key to the cipher: he knows that the original message was written in a known language and a known alphabet, which the encipherer did his best to conceal. The ancient scribe did not try to conceal anything; we can no longer read what he wrote because the language he used does not exist any longer, and usually, in addition, the system of writing he used is completely lost. Perhaps the best way of illustrating the difficulties that confront the would-be decipherer is to

present all the information available for a small group of inscriptions, taken from the palace archives of Knossos, in Crete.

Figure 1 is the reduction of a photograph originally published by Sir Arthur Evans in 1909 (*Scripta Minoa*, fig. 21). It consists of seven or eight separate clay tablets, somewhat damaged, but kept in the order in which they were originally found by a clay backing. The photograph is not too clear. This is a difficulty that the modern cryptanalyst seldom faces. He usually has easy access to the original, or to a good reproduction of the original. The scholar working with an ancient inscription often has no access to the original. In this case, the original may no longer exist, since it may have been in the Candia Museum in Crete. The original photograph is somewhat clearer, but there are still places where it is impossible to decide whether a mark is part of a sign or just a scratch in the clay.

To the uninitiated, the photograph is completely unintelligible, but the experienced eye can determine at first glance, from the shape of the tablets, the appearance and arrangement of the signs, and various other indications, that these are documents of Linear Class B, used at Knossos in the fifteenth century B. C.

Figure 2 is a transcription of what is visible in the photograph, and an attempted restoration of some of the words. The evidence on which the restoration is based is discussed in detail in the *American Journal of Archaeology*, xlviii (1944), 64-75. A comparison of this transcription with that published by Sir Arthur Evans (*The Palace of Minos*, iv, 671) shows decided differences. This brings us to the second difficulty confronting the decipherer. In many cases not even photographs of the original inscriptions are available. All that exists is a single transcription. It need hardly be pointed out that what a single person thought he saw in an inscription at one time is not necessarily what was there. The possibility that there is an error in a transcription must always be kept in mind.

While no one can read the message contained on these tablets, certain facts are known about them. Each tablet consists of an oblong piece of clay with rounded ends, about four inches long and one inch wide. They are not all of exactly the same size. Most documents of Linear Class B have approximately this shape, although there are exceptions. There is a persistent tradition that the ancient Cretans used palm-leaves as we use paper. The

fact that palm-leaf documents are perishable probably accounts for the use of clay tablets imitating the palm-leaf shape for more permanent records, or for summaries. Only about 2500 clay tablets belonging to this particular system of writing have been found at Knossos. That seems a very small number to represent permanent palace archives, especially since the average tablet contains very little material. In the earlier systems of writing, a good many of the documents are clay "labels" with perforations, in which traces of the cord that tied them to some object are still discernible. Such "labels" are obviously summaries of contents, attached to books or storage boxes.

The circumstances under which many of the tablets of Linear Class B were discovered indicate that in some cases at least they were stacked on top of one another. Some even contain short summaries on one of the sides, so that the contents of a tablet could be seen by anyone running his eye along a stack. Many, however, could not have been piled up in such a way, since their under sides are rough and uneven. The group in Figure 1 was certainly meant to lie in the order in which it was found. The tablets may have been attached to, or imbedded in, some softer material like wood, which has perished.

An examination of the transcription in Figure 2 will show that the same ideogram occurs on each of the tablets; Sir Arthur Evans thought it represented an adze, or

Figure 1



an axe-head. Other tablets depict chariots, parts of chariots, horses, javelins or other weapons, human beings, vases, and other objects. Figure 3 is a good example of a



Figure 2

numerous category, in which the ideogram seems to represent cattle or sheep. The first sign in the upper register, preceding the number 90 (the Cretan num-

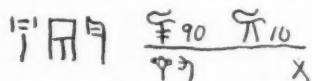


Figure 3

erals will be explained below), may be the sign for the male animal, while the variant which follows, preceding the number 10, may be the sign for the female.

The numerical system of Linear Class B is very simple and easy to understand. It seems to have been a decimal system. A single small vertical stroke, toward the top of the line of writing, stands for the number 1, two strokes for 2, and so on up to nine strokes. To save space, the strokes denoting numbers larger than four are often arranged in two or more lines below one another. Figure 4, for instance, has the numeral 1 occurring three

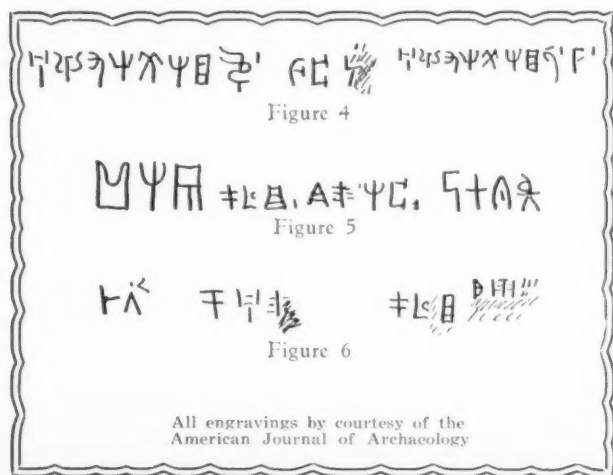


Figure 4

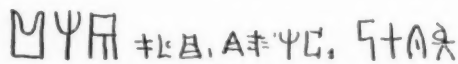


Figure 5



Figure 6

All engravings by courtesy of the American Journal of Archaeology

different times, while the fourth and sixth tablets of Figure 2 have the numeral 6 immediately following the "adze"; here the strokes are arranged in two parallel rows.

Since no more than nine such strokes ever occur, the sign for 10 must be a short horizontal stroke, frequently found preceding the vertical strokes which denote units. The first tablet of Figure 2 has two horizontal and eight vertical strokes; the number is therefore 28.

Since, again, no more than nine horizontal strokes are found together, the sign immediately preceding these in some inscriptions must denote 100. This sign is a circle, and is illustrated on the last tablet of Figure 2, where we have two circles, a horizontal stroke, and seven verticals, giving us the number 217. The sign for 1000 cannot be illustrated here. It is a circle with four short projecting strokes, one at the top, one at the bottom, and one on either side. It can be seen in the inscription in *The Palace of Minos*, iv, fig. 817.

The last tablet in Figure 2 contains the only word in Cretan the meaning of which is known with any degree of probability. The word consists of the first two signs on the tablet, and probably means "sum" or "total," since it occurs several times at the end of a list, always with a number large enough to be the total of the preceding items, even when, as here, the list is incomplete, and the addition cannot be checked.

All inscriptions of Linear Class B read from left to right, although some of the earlier systems occasionally read from right to left, or even boustrophedon.

There is no difficulty, normally, in telling one word from another. Fortunately for us, the Cretans were word-conscious, and did not run their words together. They used various devices for differentiating them. The most usual is a word-divider, a short vertical stroke written at the bottom of the line of writing, so that it cannot be confused with the number 1, which is written at the top. Compare Figure 4, with the numeral 1, and Figure 5, where the word-divider appears between the second and third, and third and fourth words. Sometimes the word-divider is omitted, as with the first word in this inscription, because the larger size of the signs sets it off. Spacing alone is sometimes sufficient, as in Figure 6.

It will be noted that even in the few examples of inscriptions given, certain words

occur in different contexts; i.e., the second word in Figure 5 is the same as the third word in Figure 6. Such recurrences may prove very helpful in the eventual decipherment of the inscriptions.

Such decipherment is, however, still in the far future. At present we can only say of these "adze" tablets that the words refer to the persons, places, or times at which, in which, or by which certain numbers of objects tentatively identified as adzes were stored, delivered, received, ordered, sharpened, or handled in some way. It must also be admitted that the fascination of the work lies in the puzzle presented by the problem, rather than in the ultimate solution. An inventory that can be read is interesting only to an economist or to a linguist.



SUMMER COURSES AND LATIN INSTITUTES

Wartime conditions made it necessary for this issue to go to press so early that many colleges and universities had not yet completed their plans for the summer session. However, the following lists of courses for teachers of the classics arrived in time to be included in this issue. Inquiries as to other courses should be directed to the college or university concerned.

California, University of (Berkeley).—The Latin Element in English Words (Alexander); Classical Mythology (Fon-tenrose).

Columbia University.—Latin Prose Composition. Undergraduate and Graduate (Richards); Vergil and Ovid (Householder); Cicero's Letters (Lewis); Elementary Greek (Householder); Plato and Lucian (Householder); Herodotus and Thucydides (Richards); The Roman World of Caesar, Cicero, and Vergil (Lewis); The Hellenistic World (Swain); The Roman Empire (Swain).

Cornell College, Mt. Vernon, Iowa.—Classical Conference, May 11 and 12.

Gettysburg College, Gettysburg, Pa.—Cicero's Letters (Glenn); Roman Comedy (Glenn); Latin Literature in English (Glenn); Roman History and Civilization (Glenn); Word Building—for pre-medical and science students (Glenn); another Latin course, upon demand (Glenn); Beginning Greek (Shaffer); Second Year Greek (Shaffer); Plato (Shaffer); another Greek course, upon demand (Shaffer).

Hunter College, New York City.—Elementary Modern Greek (Fay); Intermediate Modern Greek (Fay).

Iowa, University of.—Second Year Latin (Nybakken, White); Juvenal (Nybakken); Teaching of Latin (White); Latin Epigraphy (Potter); Major Readings in Latin, Special Assignments, Seminar, Thesis (Staff); Greek and Roman

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Civilization (Nybakken); Greek Drama in Translation (White); Scientific and Medical Greek and Latin (Nybakken); Special Assignments in Greek (Staff).

Marquette University, Milwaukee, Wis.—History of Latin Literature. Silver Age; Vergil's *Aeneid*, graduate level.

Marymount College, Salina, Kansas.—Cicero's Orations: Latin Prose Composition; Cicero's Letters; St. Augustine's Confessions; Elements of Greek; Greek Literature (Sr. Marie Antoinette).

Michigan, University of.—Sallust. Catiline and Jugurtha (Rayment); Mediaeval Latin (Meinecke); Ovid, Selections from the *Heroides*. Amores. Tristia. Epistulae ex Ponto, and *Metamorphoses* (Rayment); Latin Writing (Meinecke); Teachers' Course in Virgil (Dunlap); Cicero. *Tusculan Disputations* (Rayment); Roman Civilization (Dunlap); Laboratory Course in Roman Antiquities (Peterson); Advanced Laboratory Course in Roman Antiquities (Peterson); Elementary Greek (Blake); Reading of Easy Greek Prose (Pearl); Greek Mythology (Pearl).

Montana State University.—Personally directed study in accordance with students' preparation and desires (Clark).

Peabody College for Teachers, Nashville, Tenn.—Greek Literature in Translation (Smith); Intensive Study of Caesar for Teachers (Smith); Teaching First Year Latin and Caesar (Smith); Latin Literature in Translation (Little); Quintilian (Little).

Saint Bonaventure College, Olean, N. Y.—Latin Etymology (Mohan); Classical Mythology (Tongue); Greek Historians (Tongue); Later Latin Palaeography (Mohan); Latin of the Fifth to the Seventh Centuries; Vergil (Tongue); Teaching of Latin (Tongue).

Saint Louis University.—Critical Periods in Ancient History (Finch); Roman Religion (Heithaus); Latinity of the Roman Missal (Kleist); Plautus and Terence (Korfmacher); Annals of Tacitus

(Korfmacher); Roman Elegy (Arnold); Introduction to the Study of Languages (Finch); special undergraduate and graduate courses in Latin, Greek, and archaeology (Staff). Also, four conferences on the teaching of Latin: "How Latin Was Taught in Ancient Times" (Korfmacher); "How Latin Was Taught in Mediaeval Times" (Arnold); "How Latin Was Taught in Recent Modern Times" (Finch); "How Latin Will Be Taught Tomorrow" (Korfmacher). Also, on July 12, a one-day Latin Teachers' Institute, on "Lessons for Latin from the ASTP" and "The Place of Latin in Post-war Secondary Curricula."

Texas, University of.—Catullus and His Times; Lysias and Attic Oratory; undergraduate courses in Latin and Greek.

Wisconsin, University of.—Greek Life and Literature; Classical Mythology; Graduate Survey of Latin Poetry; Greek on request (Agard). Also, July 10-12, a Language Conference, with demonstration classes, exhibits, consultations, showing of films and other mechanical aids, panel discussions, and addresses.



THEY SAID IT, TOO

"Contented cows" — "... armentaque laeta." Vergil. *Georg.* ii. 144.

"What a man!" — "Quem virum nuper P. Crassum . . . vidimus!" Cicero. *De Sen.* xvii. 61.

"You take the cake!" Cf. Aristophanes. *Knights* 277; *Thesm.* 94.



THE PAGAN RECORD

The earliest pagan record of the Crucifixion is in Tacitus. *Annals* xv. 44. 4: "... Christus. Tiberio imperitante, per procuratorem Pontium Pilatum supplicio adfectus erat."



The Saturday Review of Literature for February 17, 1945, carried on page 16 an editorial by Henry Seidel Canby, stressing the value for a student's English of the "discipline" of translation from Latin.

VOX MAGISTRI

This department is designed as a clearing-house of ideas for classroom teachers. Teachers of Latin and Greek are invited to send in any ideas, suggestions, or teaching devices which they have found to be helpful.

A ROMAN HOLIDAY

Sister M. Rosia, of St. Francis High School, Lafayette, Indiana, writes:

"On May 19 our Latin club (who call themselves 'Victorians' and have as their motto 'Semper Victoria') will hold a Roman Holiday. We shall stage Atalanta's race and some other foot races. We shall produce 'Latin on Trial' and a symposium of the gods and goddesses. Side shows will be Apollo and Diana's Archery Booth, the Cafe Olympus, and the Cretan Labyrinth. During the program we shall, in keeping with our custom, present the valedictorian and the salutatorian of the graduating class with gifts. We shall invite former Latin students, and also eighth-grade students from various schools in the city."

PERSONALITIES

Miss Eleanor Wilson, of the Fond du Lac (Wisconsin) Senior High School, writes:

"Like many other Latin teachers, I assign to each student during the first few weeks of September the name of a god or a goddess or of a character in Roman history. I try to choose names that suit the students. On specified days the characters introduce themselves. Jupiter (the boy who has shown great initiative) describes his kingdom. Juno, tall and stately, demonstrates visibly the meaning of 'Juno-esque.' Ceres appears bearing a stalk of wheat, and sometimes describes herself as 'corny.' Then there's Apollo, the musician; Minerva, the scholar; Venus, the beauty (be careful about this one!), etc. Most fun of all is Mercury, the 'cutter-upper'—there's bound to be one in every class.

"Each person is responsible for knowing all about the character which he represents. At any time during the year when a question is raised about mythology, it is referred to the proper 'authority,' who must answer it at once or look it up. Each one tries to find references to his character in the literature read in English class, the magazines, cartoons, radio, etc.

"From time to time a meeting is held 'on Mount Olympus.' At Christmas or on the last day of the term gifts are exchanged, each person receiving something appropriate to his character. For instance, Neptune may receive a fishing reel, Diana a miniature reindeer, Hector a bottle of Mercurochrome. Quite by chance our Achilles last year enlisted for naval training, and left before the close of the school year, the recipient of everything from 'heels' of various sorts to helmets."

"HERCU-TOONS"

Miss Louise E. Keller, of the Mt. Penn High School, Reading, Pa., writes:

"As a class project in second-year Latin, each student was asked to draw an original cartoon representing one of the adventures of Hercules. After the best cartoons had been selected, they were transferred to large sheets of cardboard which were then bound together in book form. As a title for the project, members of the class chose a word of their own coinage, 'Hercu-toons.' One of the cartoons depicted Hercules and Charon crossing the River Styx, and bore the timely caption: 'Is This Trip Necessary?'"

BACKGROUND HISTORY

Mrs. J. Kirk Graves, of the Treadwell School, Memphis, Tennessee, teaches "Background History" to sixth-graders; but many of her ideas would appeal to teachers of high school Latin. She writes:

"When we studied Rome, we made notebooks, on the covers of which we drew pictures of the *insignia* of Roman legions. One little girl did a great deal of outside reading on the Roman house, and made an attractive floor plan of a typical *domus*. As a program feature we dressed up one boy in a home-made toga and put a scroll in his hand. We have made a wax tablet and a stylus which the children love to play with. The only stipulation is that they must write on it in Latin only, in capital letters, with no spaces between words. They have carefully inscribed 'Veni, vidi, vici,' 'Et tu, Brute,' 'E pluribus unum,' and 'Cave canem.' Some of them, of course, are only ten years old.

"A new device which I have worked out this year is to develop the vocabulary for each unit by means of an alphabet. By taking the ABC's I can bring in just about all the technical terms I want them to remember. We present them as a class program, and make them a part of our notebooks, illustrating with pictures where possible."

A sample alphabet for Roman history might be: Aqueduct, bulla, consul, denarius, equestrian, fasces, gladiator, haruspex, impluvium, janitor, Kalends, legion, manumission, nomenclator, omen, patrician, quaestor, rostra, S.P.Q.R., toga, urn, Vestal virgins, wax tablets, xystus (a covered portico), yoke (in the sense of "to send under the yoke"), and zodiac.

A similar alphabet for Greek history might be: Acropolis, barbarian, caryatid, discus, evil eye, flute, greaves, horologium, iota, javelin, krater, labyrinth, masks, nymphs, oracle, paedagogus, quiver (noun), rhetorician, stadium, tripod, utopia, votive offerings, xoanon, youths' oath, zephyr.

THE CLASSICS IN NEW GUINEA

Mrs. Floy Beatty, of the American Classical League Service Bureau, Vanderbilt University, Nashville, Tennessee, writes:

"The fame of the American Classical

League has reached New Guinea. A corporal out there sends us a V-mail letter, asking for full information on it."

ENROLLMENTS

Dr. Emory E. Cochran, of the Fort Hamilton High School, Brooklyn, N. Y., writes:

"We have one more Latin class this term than we had last term."



VERSE WRITING CONTEST—RESULTS

COLLEGE DIVISION—LATIN

FIRST PLACE

BRUTUS

By JOSEPH E. KERNS, S. J.
St. Isaac Jogues College, Wernersville, Pa.
(Rev. Edward W. Tribbe, S. J.,
Professor of Latin)

Non ego talis eram, vilis cui vita jaceret.
Nec patriae vitas absque dolore dedi.
Junius invisus periissem, rege iubente:
Brutus at evasus, nomine baro fui.
Quis tandem, risus pretio, quis vivere nollet.

Dummodo sic patriae vivere posse daret?
Non semel, hanc vitam tanto maerore redemptam.

Bis mea quaesivit filia, Roma, sibi.
Consul et invitus, redituro rege, securi
Percussi suboles, cor pariterque meum!
Sanguinis hoc damno monitus, iam disce, viator.

Ne nihili pendas iura decusque patrum.
Moenia stant Romae, nostro composta cruore:

Ne pereant culpa, digna cruore, tua.

COLLEGE DIVISION—ENGLISH

FIRST PLACE

OCTAVIA'S SON

By WILLIAM J. KELLY, S. J.
St. Isaac Jogues College, Wernersville, Pa.
(Rev. Edward W. Tribbe, S. J.,
Professor of Latin)

When in the golden days of ancient Rome,
The yellow Tiber sweeping time away,
This shade had hurried to its silent home,
The weeping throngs stood by in mute dismay.

What lofty, shining hopes were lost in him.

To Caesar's world-embracing mantle born!

O fate unkind! this future bright made dim!

That youth in death immortal Rome must mourn.

Would he have been as mighty Hector known.

Who in his ranks was peerless with the sword?

And with his legions strong would he have sown

The seeds of peace 'midst every warring horde?

Alas, Marcellus, fate has barred your path,
Nor shall the conquered feel your tempered wrath.

HIGH SCHOOL DIVISION

FIRST PLACE

"HOW FELT THOU, DIDO,
AT THAT HOUR . . .?"

By MILDRED KAPILOW
Hunter College High School
New York City
(Miss Lillian Corrigan, Latin Teacher)

These things, false seer, thou didst not tell me of—

That loving lips, the while they kiss, can lie—

The queen can live, although the woman die—

That wrathful hate can conquer wrongful love.

Poor Dido—wretched queen! Dethroned by shame,

How wilt thou wait and watch wild Nomads wield

Thy power? Thy hard-won kingdom shalt thou yield;

And must thou live in base and bitter blame?

Ah, no! Thou art too fair, too proud a queen

To mar the remnants of thy majesty,
To tread the sombre mires of memory

And muse for all thy days on what has been:

Much better wert thou dead, to deify

A love too lost to live, too deep to die.

HONORABLE MENTION

THE SHADE OF AGRIPPINA

By KATHLEEN KEEN
Senior High School, Hattiesburg, Mississippi
(Miss Blanche Tunnell, Latin Teacher)

All along the sea coast Agrippina walks,
Among the sea shells, on the sea weed,
Avoiding moonbeams, seeking shadows,
Searching for the hand that slew her,
Watching all the sea.

All along the sea coast Agrippina walks,
Fixing with her piercing gaze
Unwary mariners near the shore,
Unknowing that their fate is swift
When once her eyes meet theirs.

In dark of moon, in rain, in snow,
Alone, alone, with but one thought,
Searching for the hand that slew her,
She searches for the one from whom she should

Have feared the least, and yet
It was his hand that spilled her blood,
And his wicked name has become the same
As all vile things within the world.
Forever alone, pathetic, walks
The shade of Agrippina.

CASSANDRA TO THE TROJANS

By ELEANOR DURDEN
Academy of Notre Dame, Washington, D. C.
(Sister Emmanuel, S. N. D., Latin Teacher)

"How can you sleep bereft of fear,
When Grecian foes are hiding near?
The night is falling deep and drear
About this evil thing.

"Your children toss their garlands gay,
And innocently sing and play,
While you unheeding clear the way,
Before this evil thing.

"No ire divine will it placate,
Nor will Olympic storms abate;
It is an instrument of hate.
Beware this evil thing!

"O cease to dance in sheerest joy
About the enemy's decoy,
Devised against beloved Troy,
This dire—this evil thing!

"Now youths their hymns of praise begin,
And eagerly you lead it in,
While truth is lost amid the din,
That shrouds this evil thing.

"Before the gates it halts, and then
It stumbles once—and twice again,
Because with weapons and with men
It teems—this evil thing."

* * *

And sons of Troy must bleed and die
In distant lands as years go by,
Ignoring each Cassandra's cry,
About this evil thing.

DESIDERIUM

By LELA MAGDER
Harbord Collegiate Institute, Toronto, Canada
(Miss Carrie M. Knight, Latin Teacher)

Awake, ye gods, awake once more to reign,
That endless strife and turmoil soon may
cease,

And bring eternal calm with your own
train,

That man's disturbed mind may yet know
peace.

Awake, ye Muses, wake again and live,
That mortals yet may learn your lore
profound.

Your purer inspirations to them give,
That from suppression's chains they be
unbound.

Awake, ye Nymphs and Naiads, wood-folk
all,

Awake, ye Spirits, come in grand descent,
All ye of ancient story, heed the call,
For, gladsome throng, with your advent

A better world shall dawn, when ye
restore
Those gifts that make man's weary
heart to soar.

... AND CATILINE HEARD

By MARGARET MARY DONOVAN
St. Mary's Academy, Milwaukee, Wisconsin
(Sister M. Carolyn, O. S. F., Latin Teacher)

I did not think that he would dare
To speak such threatening words to me.
Can this be, that the fool would care
For Rome's, not his own safety?

Does he in his vain pride believe
That words will foil our well-laid plans?
Cannot this upstart man perceive
That he with hate my anger fans?

And yet, how can he know so well
What I could swear we did conceal?
His power seems to grow and swell,
Our danger looms both strong and real.

O Gods of Chance, we played your game,
Now, exiled by a throw of dice,
As outcasts, in disgrace and shame,
Must we fare forth to pay the price?

JANUS

By JANE STEVENSON
Webster Groves (Missouri) High School
(Miss Hazel K. Farmer, Latin Teacher)

Janus, god of peace and war, god of the
entrance way,

Stands on guard over gate and door,
wherever man may stay.

And when his gates are open wide, the
battles never cease,

And when his gates are closely shut,
always there is peace.

His gaze still lingers on the past, for time
so quickly flies,

And yet he sees the coming days with
youthful, kindling eyes.

He symbolizes future years and those of
passing fame.

So it's right to start our new year off with
the month that bears his name.

• • •

RATION TOKENS

Dr. Emory E. Cochran, of Fort Hamilton High School, Brooklyn, N. Y., points out that the Romans of the imperial period had ration tokens. These *tesserae*, as they were called, were of lead or of wood, and some of the former are still in existence. Suetonius (*Aug.* 40-41) tells us that Augustus devised these tokens as a means of enabling the people to get their four-months' supply of grain without having to lose too much time from their work: " . . . Ne plebs frumentationum causa frequentius ab negotiis avocaretur, ter in annum quaternum mensium tesseras dare destinavit." Later the tokens were valid

for a month's ration: " . . . desideranti consuetudinem veterem concessit rursus, ut sui cuiusque mensis acciperet."

Most of the ration tokens of the Romans were for grain (*tesserae frumentariae*), but some were for oil (*tesserae oleariae*) or other commodities.

There are two important differences between Roman and American ration tokens: either no cash at all, or very little, was required with the Roman tokens; and in times of food scarcity the ration tickets given to the people were doubled in number. (Suetonius, *Aug.* 41).

Juvenal mentions ration tokens (vii, 174-5). Nero scattered them to the crowd in the circus (Suetonius, *Nero* xi). Domitian, too, had handfuls of ration tokens thrown to the people at festivals (Suetonius, *Dom.* iv); and when the senators and knights complained that most of them fell in the seats occupied by the common people, the emperor had a special allotment of five hundred tokens scattered among the "bluebloods"!

• • •

WHAT BUSINESS EXPECTS OF THE SCHOOLS

By JAMES V. TONER
President, Boston Edison Company

(Note: This is a condensation of a paper read before the Bristol County, Mass., Teachers' Association, October 27, 1944.)

THE SUBJECT, "What Business Expects of the Schools," was selected not by me, but by the Board of Directors of your Association. This fact is quite significant. It is an acknowledgment on the part of the representatives of the schools that they, after the distortions in school programs caused by the economic conditions of the thirties, are taking their bearings preparatory to the planning of their post-war courses. It also indicates the willingness of the schools to allow business, the best customer for their product, to set standards or to write the specifications which this product should meet. From the viewpoint of business, the request from the schools for a definition of what business expects of them gives business the opportunity to appraise the past products of the schools, and places upon it the responsibility of specifying what changes, if any, should be made in curricula to meet the changed general pattern of business.

In the past ten years, marked changes have occurred in the operations and practices of business, resulting from technological and scientific developments, new legislation, governmental regulations, war conditions, and changed economic and social viewpoints. Business is in the best position to analyze these changes and to interpret their effect on the courses of study that the schools are now offering

their students as training for business.

In preparation for this talk, I sent out a letter to twenty New England concerns that employ large numbers of junior and senior high school graduates, and which have excellent industrial relations or personnel departments. In it I asked for a "frank, authoritative, and critical appraisal of the products of the schools." A response was requested on each of five points, viz.:

1. List, in the order of importance, the subjects taught in the public schools which are most useful in your business.
2. What are the five most important qualifications which you consider in selecting employees?
3. What are the most common deficiencies noted in new employees coming directly from the schools?
4. To what extent do you feel that the public schools are responsible for the development of good personal habits and character?
5. What suggestions would you make that would tend to improve the effectiveness of the schools in educating students for business?

The response was most remarkable, not only in the number of replies received, but also in the care and thought with which the questions were answered. This clearly indicates the interest that business has in your problems, and its willingness to cooperate in any way to make your work more effective.

Complete answers, varying in length from two to fourteen pages, were received from seventeen large companies. I shall summarize the answers briefly.

On the first point, subjects most useful in business, there was considerable unanimity; the great majority placed English first, arithmetic or other mathematics second, specialized training third, science (including chemistry, physics, and general science) fourth. Other subjects mentioned were Latin, civics, government, commercial geography, history, logic, and economics.

The second point, important qualifications considered in selecting employees, brought a variety of responses. Health, appearance, cleanliness, personality, innate ability or promotability, special training, good use of language, a sense of humor, etc., were mentioned. Specific traits of character named were honesty, dependability, self-discipline, a good disposition, tact, tolerance, accuracy, ability to get along with others, "attitude," energy, enthusiasm.

A summary of the replies on the third point, deficiencies noted, in the order of the number of times they are mentioned, is as follows: Lack of interest, reflected in attitude toward the job and poor attendance; lack of willingness or ability to concentrate upon the job until it is finished,

or during working hours; lack of a thorough training in the fundamentals of arithmetic, English, spelling, and writing; lack of accuracy and thoroughness; lack of a sense of responsibility; lack of self-discipline; lack of respect for supervisors; belief that promotion will result without effort.

On the fourth point, responsibility for the development of good personal habits and character, five replies indicate that the responsibility lies primarily upon the schools, two place it on the schools in case of deficient home training, and eight place the primary responsibility on the home and the church, and indicate that the school's function is to supplement their influence. Only one answer relieves the school from all responsibility for the development of good personal habits and character.

On the fifth point, ways of improving the effectiveness of the schools in educating students for business, replies indicated appreciation of the good job being done by the schools, and a desire to cooperate with them rather than to criticize them. However, in almost all of the replies the need for more thorough training and drilling in the fundamentals of English and mathematics was emphasized. Another suggestion included in many of the replies was the improving of the "attitude" of the student. More thorough mastery of some specialized training, in place of a smattering of several different ones, is suggested in several of the answers. Further emphasis on science was mentioned in many of the replies. It seems reasonable, in view of the increasing technological trend of business, that this should be considered. A general understanding of scientific terms, or at least their spelling, certainly is helpful in stenography, typewriting, and filing.

Up to this point, I have made a factual report of the answers that were submitted to my questions by my collaborators. I do not think, however, that I would be considered presumptuous if I supplemented the answers to some of the questions with my own opinions.

In my opinion the greatest specific deficiency of students coming into business or going out from the schools is in mathematics, sometimes extending down the mathematics scale even to the simple arithmetical processes. The ability and the facility of making mathematical calculations seems to have disappeared. Figure sense, which is important in determining the reasonableness of a result, is a lost art; the ability to analyze a problem, to lay it out for solution, and to get a solution quickly is very rare. Mathematics in itself, and the training in accuracy and reasoning resulting from the study of mathematics, is not only desirable for business, but is essential for further study in the sciences; and, after all, this is a scientific age. It may seem old-fashioned,

but in my opinion there was and is a practical and disciplinary value in algebra and in geometry for all students. These subjects were dropped out of commercial courses in the secondary schools many years ago, because the educators were too much influenced by the courses of study advertised by the one- and two-year business colleges.

Another subject which, I believe, has a practical as well as a disciplinary value is Latin. Again I am going to be considered old-fashioned if I suggest two years of Latin for every student in the secondary school. The study of Latin has a very practical value for the professions of law and medicine, as well as for the sciences. It is valuable as an aid to better English, in acquiring exactness of expression, and in determining the meaning of words with Latin roots.

There are "soft spots" in your courses of study, and there are some so-called "traditional" subjects which were really worth while that have been replaced by captivating "soft" subjects. These "soft spots" should be eliminated, and some of the traditional subjects, such as algebra, geometry, science, Latin, history, and others which have real educational value should be put back. No student in your classes has any idea of what his future course in life or business will be; but if he has a fundamental, basic background consisting of mathematics, science, language, and history, and a clear concept of the American way of life and its responsibilities, he should be well equipped to follow any path in the course of life.

Much was said in the replies regarding the attitude of young people coming into business in recent years. In my opinion, many of these wrong attitudes are due to the "laissez faire, laissez passer" sentiment prevalent in this country to such an extent at the present time that it has become almost a national characteristic. "Anything that goes is good enough" can hardly be considered a stimulant for carefulness, accuracy, and thoroughness. Disregard for law, lack of respect for lawful authority, and disregard for the rights of others finds expression in lack of respect for parents, for teachers, and for superiors in business. It is well that the representatives of the schools be apprised of the attitudes of their graduates entering business, and they should do everything to attempt to correct these wrong attitudes in the schools.

The consensus of opinion, however, expressed and inferred, in the replies is that the schools by and large have done a highly commendable job in training young men and women for business. That this is the frank appraisal of your efforts, by competent authority, at a time when your graduates, beset by world chaos and their own uncertainties, can not be up to the usual standards, is, to my mind, most remarkable.

SOME NOTES ON CASE CONSTRUCTIONS

By ARTHUR WINFRED HODGMAN
The Ohio State University

WHEN THE GREEKS differentiated the cases, they gave them the best names they could. These the Romans translated later on, and their terminology has persisted with surprising tenacity. It is to be regretted that most authors of beginners' books fail to make clear the real nature of the grammatical categories as opposed to the traditional opaque names. Such grammars as those of Gildersleeve-Lodge and Lane do give help, if teachers would only profit by their explanations. So it seems worth while to reinforce the long-established terms by newer expressions, and by explanations that go closer to the heart of things.

The Greeks called the nominative case "onomastike," and conceived of it as an upright standard, so to speak. The genitive, dative, accusative, and vocative were to them "falling away" from this standard, "ptosis"—hence the word "plagiai," "oblique cases." By analogy, the nominative was called "eutheia ptosis," *casus rectus*, though some doubted if the nominative should rightly be called a case.

The "genitive" case was probably thought of as the case of the "genus." Some instances are only apparently genitives, but are really locatives that have come to look like genitives. Every true genitive is adjectival in value, perfectly parallel with an adjective in agreement, and capable of slipping in among attributives. Seneca (*Apocolocyntosis* 5) says, "Nuntiator venisse quendam bonae staturae, bene calvum"—"a rather tall man, quite bald."

The expression "genitive of the parted whole" seems clearer than the old expression "partitive genitive."

Adjectives denoting desire, knowledge, memory, etc., are fairly parallel in meaning with transitive verbs, and may profitably be called transitive, and hence take an objective genitive. English often demands a variety of prepositions in translating these genitives: "cupidus pecuniae"—"grasping *after* money"; "iuris peritus"—"with skill *in* the law"; "consuetudinis imperitus"—"unacquainted *with* the custom"; "tempestatum potentem"—"having sway *over* storms." Similarly, a verb of remembering or forgetting implies a corresponding noun which would govern an objective genitive: "memini"—"I have recalled the memory *of*."

The word "refert" must have been felt as "re-fert," whatever the syntax of the "re" may have been; and the genitive it takes is an ordinary limiting genitive. Since "interest" seems parallel in sense (though

not in make-up) with "refert," it, too, by analogy, takes a genitive.

"Casus dativus" translates the Greek "dotike." It denotes "the case of giving"—an absurdly small construction lending its name to the whole wide case. The dative is the most homogeneous of all the cases. The constructions represent a sliding scale from the dative along with a direct object down to the thin, vague "ethical" dative, better called "emotional dative." It is best described as a personal case, used of a person or a personified thing, to denote an interest, for good or bad, in something else in the sentence—a verb, adjective, or adverb—or even in the

A STORY FOR MOTHER'S DAY

Argivae sacerdotis Cleobis et Biton filii praedicantur. Nota fabula est: Cum enim illam ad solemne et statum sacrificium curru vehi ius esset, satis longe ab oppido ad fanum, morarenturque iumenta, tunc iuvenes ii, quos modo nominavi, veste posita, corpora oleo perunxerunt, ad iugum accesserunt. Ita sacerdos advecta in fanum, cum currus esset ductus a filiis, precata a dea dicitur, ut id iis praemium daret pro pietate, quod maximum homini dari posset a deo: post epulatos cum matre adolescentes somno se dedisse, mane inventos esse mortuos.—Cicero, *Tusc. Disp.* i, 47.

sentence as a whole. The glorification of the dative case is found in Spanish, where the personal object of a verb must be expressed by a prepositional phrase equivalent to the dative.

Many verbs meaning "favor, help, please, trust," etc., seemingly transitive in English, behave in Latin as intransitive. These may be paraphrased so as to justify the dative. Someone has said that every intransitive verb implies its own indirect object: "I give my favor and support *to* the candidates"; "I shut my eyes *to* a fault," hence "pardon," it; "I lend a listening ear *to*," hence "obey," him. As late as 1600 A. D., one could say in English "obey *to* ." Beginners' books should define *resisto* not as "resist," but as "make resistance *to*."

Many verbs compounded with *ad*, *ante*, *com*, *in*, *inter*, etc., may take a dative; this is simply another way of saying that many verbs so compounded tend strongly to become intransitive.

Adjectives denoting likeness, nearness, fitness, and the like might well be called intransitive if we stretch the use of this word: hence a following dative is merely the "indirect object" of the "intransitive adjective."

The dative of agent would better be

called the "dative of apparent agent." We may note Caesar, *B. G.* ii, 20: "Caesari omnia uno tempore erant agenda"—"so far as Caesar was concerned, everything had to be done at once." The Latin implies that the person confronted by the necessity dutifully becomes the real agent. Similarly, *esse* plus a dative really denotes only apparent possession—"Old MacDonald had him a farm." And in the "dative of apparent separation" the separation is really inherent in the verb, and not in the dative at all. A pun in Plautus (*Aulularia* 635) depends upon this real meaning of the dative case. A slave says, "Nil equidem tibi abstuli"—"I never stole anything *from* you"; and his master retorts, "At illud quod tibi abstuleras cedo"—"Well, then, hand over what you stole *for* your own advantage."

Often the dative depends upon the general context, rather than on a particular word. This is the "dative of reference" in a narrow sense, for strictly speaking every dative is a case of reference. If such a dative happens to be a personal pronoun, we dignify it by a special name, "ethical dative," which is an unhappily vague term. Lane (1211) prefers to call it an "emotional dative," saying it denotes "emotion, interest, surprise, or derision." Examples are: "Tongilium mihi eduxit" (Cicero, *Cat.* ii, 4)—"He led out Tongilius, I'm happy to say"; "Ecce tibi tellus" (Vergil, *Aen.* iii, 477)—"there lies the land you wish to reach."

The Romans misunderstood the Greek "aitiatike" when they turned it into "casus accusativus." The Greek meant "that which is caused by an action"; so the best Latin name would have been "casus effectivus" or "casus causativus." The simplest definition that can be given today is that it is the case of the goal—literally, with verbs of motion, or figuratively, as the goal of an effort, that which we are in the habit of calling the direct object of a transitive verb. "Aedifico pontem" means "I put forth an effort aimed at the building of a bridge." The literal goal is shown in "Eo oppidum." Next comes "Eo oppidum ad," the adverbial *ad* reinforcing the goal idea already in the accusative. Lastly comes "Eo ad oppidum"—the post-positive *ad* has now jumped around to become a pre-position, and has come to be practically indispensable. So "Eo Romam" is to be thought of *not* as omitting a preposition, but rather as retaining an original construction.

The accusative as subject of an infinitive develops as follows: First we have a sentence like "Video te," with *te* as the direct object. Next the combination is extended by an added element, such as an infinitive—"Video te gaudere." Here the infinitive means "for the rejoicing," or something of the sort. Finally we have "Video te gaudere," with *te* now felt as the subject of the infinitive, or *te-gaudere*

together felt as object of *video*. When this has become familiar, other tenses and other verbs may be freely substituted for the *video* or any similar verb: "Gaudeo vos venisse."

If the accusative is of kindred meaning with the verb, we may use it with an intransitive, now calling it a cognate accusative—e.g., "servitutum servire." This leads at once to such an "extension as is found in the use of neuter accusatives—"Multa alia peccat"—"he makes many other mistakes."

The Greek has no ablative case, so the Romans had to invent a name for theirs, instead of translating one. This case really represents a fusing of three original cases, denoting separation, association, and location, respectively. So the name "ablativus" is true to only one of the three functions. The case is best diagrammed by a triangle, with the constructions arranged on the sides. They are as follows:

I. Separation. The ablative of source comes into this category. The ablative of the agent, also, comes here, for it is really an ablative of source. The Roman might be hard put to it to distinguish "a man sent from Caesar" and "a man sent by Caesar"; each would be expressed by "a Caesare missus." We may compare "a man sent from God" (John i, 6): "an arrow shot from a well experienced archer" (Shakespeare, *Pericles, Prince of Tyre*, i, 1). The ablative with comparatives, *quam* omitted, is also really an ablative of source—"Starting from A, B is taller," etc.

II. Association. In this category belongs the ablative with the reflexives *utor*, *fruor*, *tungor*, and the rest, which is really an ablative of means. For example, *fruor* denotes "I enjoy myself by means of"; *vescor*, "I feed myself with"; *utor*, "I busy myself with, associate with." So it is unfortunate to say that these verbs take an object in the ablative. The ablative of degree of difference, measure of difference, is also an ablative of means.

All ablatives except the ablative of quality are adverbial; so it would seem as if this one apparent exception must have some explanation. Bennett, in his *Latin Language* (long out of print, but still valuable), page 345, says that in such a sentence, as "serpens immani corpore incedit" the original idea was that the serpent moves on "with its huge body" as though the body were a distinct accompaniment of the serpent. But in time the ablative in such expressions came to be felt as a modifier of the noun. Hence "acerba tuens, immani corpore serpens" became possible. Here *immani corpore* can be conceived only as an ablative of quality, limiting *serpens*, and it cannot be associated with the verb as in the first example.

III. Location. The ablative of place, commonly with *in*, is in this category. The ablative of time belongs here also, for it is simply a figurative ablative of place, location. "Quo tempore sol est?"

meant originally "In what section of the sky is the sun?" and hence, "What time is it?"

As for the ablative absolute, some explain this as of instrumental origin—e.g., "me adiutrice," "with me helping"—and this Bennett prefers. Others think it is derived from a locative, and denotes "in such and such surroundings." Ultimately the original notion was lost sight of, and an ablative absolute came to be felt as a loose modifier of the rest of the sentence.

This point of view, that language is a developing thing, not something fixed or static, I have found to be within the comprehension of high school pupils, and it has proved helpful toward the understanding of grammatical rules. I have long felt that a high school pupil has a far more logical mind than he is often credited with; and it does seem a pity not to take advantage of this fact by teaching the reasons for things.

SAT VERBORUM SAPIENTIA EST

By B. L. ULLMAN
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THE MAGAZINE Word Study printed in October, 1944, a list of words in war use which have been studied in the classes of the Weequahic High School, Newark, New Jersey. The list includes 195 terms, of which nineteen consist of two separate words, making a total of 214 words. In making an etymological analysis of the list I have ignored prefixes and suffixes, have counted a hyphenated word as one word, and have given a value of one-half to each element of a word compounded from two different languages. The result is as follows: Latin, 56.07%; Greek, 6.54%; Teutonic, 26.86%; Miscellaneous, 10.51%. Under "Miscellaneous" I have included words derived from other languages, words of uncertain origin, and words based on proper names.

Another list of war words might be quite different, but this list was, to all appearances, made up without thought of the etymology of the words and cannot, therefore, be said to favor words of Latin origin.

During World War I, I made a list of some 150 words, about 75% of which were of classical origin. I included a number of words which had taken on a particular significance during the war, such as *mobilization*, *atrocities*, *profiteer*, *mandate*. Such words, around which much of the history of the war could be written, are largely of Latin origin. Similarly, during the present war we meet such terms as *United Nations*, *Atlantic Charter*, *totalitarianism*, *isolationism*, *liberation*, *induction*, *robot bomb*, *manpower*, *rationing*, *price ceiling*, nearly all of which are of Latin origin. None of these appears in the list

first mentioned, which contains chiefly words of more narrowly military application.

All this agrees with Miss Lawler's welcome analysis of 3000 Navy and 5000 Army terms (*THE CLASSICAL OUTLOOK* xxii, page 5). The Navy terms yielded 47.9% of Latin derivation, 15.3% Greek; the Army terms, 51.7% Latin, 15.7% Greek. Thus the war is being fought with terms derived from Latin, for principles of the same etymology—and it will end for us in the Latin words *victory* and *peace*, obtained after *unconditional surrender*.

STEINBECK AND PLATO

By EDWARD COYLE
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ALTHOUGH STUDENTS of Greek could easily understand the source of the error and smile at the manner in which the author unconsciously destroyed his own characterizations (thoughtless readers, to be sure, never noticed the "boner"), many readers must have been puzzled by the futile argument over a word in the closing pages of Steinbeck's *The Moon Is Down*. Mayor Orden, condemned to die by the occupying forces, recites some lines from Plato's *Apology* to his old friend and schoolmate, Dr. Winter. The latter is characterized as scholarly and possessing an excellent memory, the Mayor as courageous, lovable, and not much of a scholar, as Dr. Winter tells him.

The Mayor is represented (page 178) as having recited, when a schoolboy forty-six years before, what amounts to some excerpts from the *Apology*. He thinks it was forty years before, but Dr. Winter corrects him. In spite of the reproaches of his friend—and the author—he really does quite well in reciting this same passage from the *Apology* (28 B); and for one who hasn't gone back to his Plato in forty-six years he is "simply marvelous." Perhaps Norway was not blessed with the benefits of "progressive" education when Mayor Orden went to school!

After some help from Dr. Winter he then starts at the passage beginning with 39 C. At this point Colonel Lanser of the invading forces enters the room and stops to listen. The mayor, who had done so well in the previous passage, is having a few difficulties. He comes to the part "immediately after my death." Dr. Winter stands up and interrupts, saying "Departure." Orden looks at him. "What?" he asks. Dr. Winter replies, "The word is 'departure,' not 'death.' You made the same mistake forty-six years ago." "No, it is death. It is death." Orden looks around and sees Colonel Lanser watching him. He asks, "Isn't it 'death'?" The Colonel, without a moment's hesitation, says, "'Departure.' It is 'immediately after my departure.'" Dr.

Winter insists, "You see, that's two against one. 'Departure' is the word."

Although the nationality of the invading forces is not mentioned, Colonel Lan-ser is of course a Nazi, and Steinbeck must have meant that the German translation is the same as the Norwegian and also as the English.

The Greek is "euthus meta ton emon thanaton." Thus, although the vote is two against one, the majority is wrong, a fact that ill accords with some of Steinbeck's principles. To be sure, when a man is about to be led to execution, and bombs are exploding outside, he cannot be expected to look up the Greek original (none of the three characters involved gives it a thought). Yet the author, in devoting so much emphasis to this episode, which he seemingly introduced in order to elucidate further his characterizations of Mayor Orden and Dr. Winter, might well have asked himself in what language Socrates spoke. The book reviewers in New York dwelt on this episode, which many described as "touching"; but none noticed Steinbeck's error. Mr. Norman Cousins, in the March 14, 1942, issue of the *Saturday Review of Literature*, a periodical considered by some to be the best of its kind in the United States, made this statement: "The hitherto rather inarticulate old man goes off at the final curtain reciting the 'Apology' from Socrates." At one time in the history of this republic the two egregious errors in this statement, even if due to carelessness, would have brought letters of complaint to the editor of a periodical of standing. In fact, all the local reviewers seemed as unaware as the author of the book that Socrates did not speak English. If Steinbeck could not look up the Greek, the publisher ought to have done so. Some of the colleges in New York City still have a few Greek teachers.

The source of the author's peculiar error involving Norwegian education as well as German, to say nothing of our own, is due, as any reader of THE CLASSICAL OUTLOOK will readily perceive, to a euphemism in translation from Greek into English. Two editions which print the Greek and the English on opposite pages, that of H. N. Fowler in the Loeb edition and that of F. M. Stawell in the *Temple Classics* edition, translate literally, while Jowett used the euphemistic "departure," a fact that led Steinbeck astray. It can be shown easily that Steinbeck used Jowett, because, except for a few changes in punctuation and the omission of a single phrase, "in doing anything," in the selection from 28 B, Steinbeck follows Jowett word for word. The same is true of the second selection, in which Plato writes "euthus meta ton emon thanaton." There is no question of a difference in manuscript readings. Besides, the Greek word for "departure," *exodos*, was never

used in the figurative sense of "death" in Plato's day. It was not until the time of the New Testament that *exodos* came to mean "death." The possibility that Steinbeck consulted Jowett and some other translator, and then decided that Jowett was correct, seems too improbable to entertain. But yet, in the light of his self-assurance, he must have decided to give what he thought was the wrong version to the unfortunate Mayor Orden. Some authors have marvelous powers of invention.

The meaning of "a cock to Aesclepius,"

TACITUS AND "CADRE" TROOPS

By MARY JOHNSTON
MacMurray College, Jacksonville, Illinois

No edition of Tacitus' *Agricola* that I have seen gives the modern term *cadre* in commenting on *Agricola* 28, 2. The term, however, became familiar in the last war, and should be so now. When Tacitus tells of the adventures of the deserting and marauding cohort of Usipii, he says: "(Occiso) . . . centurione et militibus qui ad tradendam disciplinam immixti manipulis exemplum et rectores habebantur . . ." That is, the centurion and the soldiers whom the deserters murdered before escaping on stolen ships formed what is now called a cadre. In the same way a cadre or framework of experienced soldiers and noncommissioned officers is used in our Army when a new regiment is built up of recently drafted men sent in for training. The word is the French *cadre*, "a frame," from Latin *quadrum*, "a square."

which Mayor Orden triumphantly announces (page 188) he quoted without a mistake, was missed by Steinbeck, but his reputation as an author has never depended upon his subtlety. There is no indication either that the source of this quotation is not the *Apology*. (Or does Steinbeck, who does not mention it, wish the reader to believe that it was the custom in Norwegian schools to recite not only the *Apology*, but also the *Phaedo*?) This expression has not the slightest idea of revenge, as Orden would have it. Socrates means that in his opinion life here on earth is but a sickness, and death its cure. He therefore asks his friend Crito to offer a cock to Asclepius, the god of healing, because the god has cured him. The idea that his friend is to avenge his death is mistakenly read into the phrase by Steinbeck.

The publishers have announced that the

book is being translated into several languages, including those of our enemies. We wonder, too, as we were asked by a dramatic critic who roundly condemned himself for not looking up the original, if it is to be translated into Greek.

LATIN AS AN INTERNATIONAL AUXILIARY LANGUAGE

A Portion of a Paper
By GOODWIN B. BEACH
Hartford, Connecticut

ALL WESTERN nations acknowledge their indebtedness to Latin. By Latin I mean that noble body of literature that kept alive for later generations the great Greeks and Romans who thereby civilized the barbarous north. I mean also the language which transmitted the thoughts of those great thinkers and which still remains not only the emblem of that civilizing force but the best gateway to their thoughts.

Our relationship to the ancient cultures has of later years become somewhat obscured by our devotion to technology. However, the horrors that the materialistic and unregulated growth of science has showered on us seem to have stirred in the soul of America the thought that something is awry—that perhaps technology is not an unalloyed blessing nor the final guarantee of progress. An evidence of this stirring is the general acceptance of the need of some powerful League of Nations to prevent another war made still more frightful with newer and more powerful weapons. However pious the thought, that goal can not be attained unless there be among the constituent nations a lively sense of mutuality and of understanding, of sympathy and of common purpose.

Now it is to be remembered that a large part of the galaxy of nations, both in Europe and in South America where we are entering, with too little success, upon the "good neighbor" policy, is Latin, not only in civilization but in blood and language. These South American nations are in the middle of the stream of Latin culture, very conscious and proud of it. Our inability to penetrate their reserve and to reach their hearts is undoubtedly due to our swimming in the by-waters of that stream, as well as to the type that has too often represented us among them, people who could not attain a sympathetic footing because of ignorance of the South American background and viewpoint—for instance Hollywood stars, "Astra Aquifoliensia," and the kind of business man that knows naught but business and statistics. Our delegations have embraced far too few scholars.

The Portuguese of Brazil, for instance,

are not complimented by a speech in Spanish or French or Italian. The same applies to each of the others. But suppose, for instance, that they heard an American delegate deliver a speech in Latin! I believe the result would be striking. The delegate would at least be free of *invidia alieni sermonis*. Nor would he be laughed at. He would, on the contrary, be treated with deep respect by his auditors, whether they understood him or not, whether they could equal him or not.

The attainment of this goal means, in my opinion, that Latin, both as a culture and a language, must bulk larger than it has for over a generation in our underlying, basic education. I mean by that the education that precedes or should precede any training in the various vocational fields, and more especially in the case of those planning on the law, the diplomatic service, or even foreign trade.

This study of Latin with a definite end in view will entail some changes in the authors to be read. It will mean some study of late and Renaissance Latin literature. This would entail a study of the divergent trends in the Latin and English cultures, with emphasis on what is common throughout as well as what is peculiar to each. This, of course, would mean that whereas the classical language would remain the model, there would be no turning away in horror from the later literature as something less "pure." I personally think that the contamination would be slight. I myself, while still in school, *sponte mea* read much late Latin, with benefit rather than damage to my use of the language, either for reading or for writing.

Now as to the difficulty of Latin, that is of course sheer nonsense. English is a very difficult language, and how seldom it is elegantly written! Can anybody maintain that with the same expenditure of time, attention, and experience it would be harder to write Latin elegantly than it is to write elegant English? Professor Samuel Cross of Harvard told me that since he could teach a class of boys in three months to chatter in Russian, a harder language than Latin, he could see no reason for the usual slim achievement in Latin. A Russian friend remarked that a fellow Russian stated that he could not see that Latin is a difficult language. Can this mean that we are less well endowed with brains than the Russians, or the men who throughout the Middle Ages and up to modern times used Latin, either as an auxiliary language or even wholly as a substitute for their own vernacular?

Our own *Societas Latine Loquentium*, in New England, which has been flourishing for a dozen years now, has done very well in talking of modern things in Latin. We do not meet with a set subject, but let the conversation take its own course. We seem to get around the difficulty of naming strictly modern things without too much

ambiguity. Of course the use of Latin as an auxiliary language will require the knowledge of terms. To a statement that nobody could think in two languages the reply was, "Nonsense!—Provided one know the terms."

It is to be remembered that before a thing exists it has no name, and that whenever something new appears a name must be given to it. How often in recent years that difficulty has been met in our modern languages! Therefore, "*cum nihil sit quod latine dici non possit*," the same procedure can be undertaken in that language. I have a collection of several thousand terms, taken from Cicero, Plautus, Terence, Petronius, and the *Scriptores De Re Rustica*, covering everyday life, the farm, the kitchen, business, the toilet, etc. Where expressions are lacking, as for strictly modern things, we can follow Cicero's advice (*Acad. Post. i. 7, 25*). Words may also be gleaned from the usage of the church, as suggested by Professor Oldfather; or a congress of scholars can settle on terms.

Professor Oldfather, in his article "Latin as an International Auxiliary Language," in *THE CLASSICAL OUTLOOK* for November, 1944, covered very thoroughly the question of Latin as against an artificial language; but one might add that an artificial language is to a natural language as a robot is to a natural man. The one has a soul and the other has not. A language develops with those who speak it. As their intellectual capacity and spiritual qualities unfold, so the language grows *passibus aequis* to meet their needs. That is not and can not be true of an artificial language, for it lacks the soul. Latin, however, as the font of European and American culture and the language of the scholarly world and of the church, although no longer a vernacular, can be the vehicle *par excellence* to express the soul of the civilized world.

Over and above the advantage of again offering educated men of all countries a common language, we must not lose sight of other advantages within our reach which a science can not offer. Wisdom is to be found in the ancient literatures. Therefore the course of Latin study should be so arranged as to inculcate a little wisdom. Formerly wisdom was sought as the goal of study; now mere knowledge is sought, and wisdom has become almost an obsolete word. Wisdom might be defined as a synthesis and leavening of knowledge. Cicero in several places defines it thus: "*Sapientia est scientia omnium rerum humanarum et divinarum cognitioque quae sit cuiusque rei causa*." If we have knowledge and can acquire a modicum of wisdom, to boot, we can attain to a degree of cultural esteem among other people, and perhaps deserve the leadership that we long for.

But what are we going to do to attain our goal? For unless we do something, we

shall be wasting our time in pious platitudes. Professor Oldfather speaks of the Council of Learned Societies and of "IALA" as already interested in this subject. In this day when the title "Engineer" wears such an aura of respect, and engineering is a word to conjure by, I suggest that we undertake some classical engineering. Furthermore, I suggest on the style of the Roving Professorships at Harvard a Roving Professorship in the Classics, the duties of the incumbent of which should be the engineering of a more effective study of the classics, an improvement in the methods of teaching, and the integration of the classics as an essential and component part of a so-called modern curriculum.

BOOK NOTES

A History of the Roman World from 30 B. C. to A. D. 138. By Edward T. Salmon. New York: The Macmillan Co., 1944. Pp. xiii+363. \$5.50.

This book, although a complete entity in itself, forms the sixth volume of the Macmillan History of the Greek and Roman World Series. Dealing as it does with the fall of Roman democracy and the consolidation of dictatorship, it contains much food for thought for modern readers. The style is straightforward and readable, and would appeal to the thoughtful layman as well as to the student of history. There are four appendices and a bibliography. The book has no illustrations except black and white sketch maps. Paper and binding are none too good, but war conditions probably are responsible. —L. B. L.

Endymion in England—The Literary History of a Greek Myth. By Edward S. Le Comte. New York: King's Crown Press, 1944. Pp. xii+189. \$2.25, paper bound.

We have in this volume a thoroughgoing study of the myth of Endymion, from Hesiod to Oscar Wilde. The myth has always been popular with writers, particularly poets; and the impact of the assembled evidence is tremendous. In the first chapter, "The Ancient Myth: A Kaleidoscopic View," the author has called to his aid all the resources of philology, comparative religion, folklore, and linguistics to clarify the legend. In succeeding chapters he has discussed thoroughly and illustrated richly the use of the myth by various English writers. The book will be most useful to specialists in English literature, but classicists, as well, will read it with genuine pleasure. —L. B. L.

Hrosvithae Liber Tertius. A Text with Translation, Introduction, and Commentary. By Sister Mary Bernardine Bergman, O.S.B., St. Louis, Mo.: Pri-

vately lithoprinted. Pp. iii+178.

Quite appropriately, a modern nun has turned her hand, in this dissertation accepted by Saint Louis University, to a critical edition and translation of two of the works of Hrotsvit, the talented nun of the tenth century. With this edition of Book Three, which comprises the historical epics, all of the writings of the medieval nun are now available in good English translations. The present work is put together with infinite care. There is a good introduction, a running commentary on the text, a bibliography, and indices. The text itself appears on pages facing the translation, in the style of the Loeb Library. The English used in translating the two epics, the *Gesta Ottonis* and the *Primordia Coenobii Gandeshemensis*, is stately and dignified, with a hint of archaism, as befits the theme. One hopes that after the war is over the book may appear in printed form. —L. B. L.

A History of Deeds Done Beyond the Sea. By William, Archbishop of Tyre. Translated and Annotated by Emily A. Babcock and A. C. Krey. New York: Columbia University Press, 1943. No. 35 of the Records of Civilization Sources and Studies. Two volumes: Pp. xii + 556; 553. \$13.50 the set.

This monumental work is a careful translation of a history of the Crusades, written originally in Latin by William, Archbishop of Tyre, who lived at the close of the twelfth century. Volume I contains a scholarly introduction, and twelve books of the translated work, with rubrics and footnotes. Volume II carries the translation through Book XXIII, and adds a map, a bibliography, and an index. The book will be an absolute necessity for future students of medieval history; and serious readers of the "cultured layman" type who enjoy "dipping into colorful source material" will find it a great treasure. —L. B. L.

Notes And Notices

The twenty-first annual production of a Greek tragedy in English at Cedar Crest College, Allentown, Pa., will be featured in the college's out-of-door theater on the evenings of May 31 and June 1, 1945. The play will be Euripides' *Iphigenia among the Taurians*. Madeleine Skelly, of the department of Dramatic Art, a former Broadway actress, will direct the play.

The Classical Association of Pittsburgh and Vicinity, in cooperation with the Buhl Planetarium in Pittsburgh, celebrated Latin Week this year with a special "sky show" entitled "The Twelve Labors of Hercules, or Superman and the Zodiac." A short stage play was also given, and

Latin choral arrangements were sung by a chorus of sixty voices from Central Catholic High School. A Latin exhibit filled the corridors of the Planetarium, and prizes were awarded to entries in the various categories.

An article in the Educational Forum for January, 1945, pages 225-230, entitled "Latin, Law, and Medicine," would interest classicists. The author, A. M. Withers, wrote to professors of medicine and law in the larger universities of the country, and presents in this article a summary of their opinions as to the value of Latin in their respective professions.

On March 17, 1945, Professor W. C. Korfmacher, of Saint Louis University, honored the late Professor Paul Shorey, of the University of Chicago, in a public lecture entitled "Paul Shorey and American Humanism."

American Classical League Service Bureau

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Bulletin XII. The Latin Club, by Lillian B. Lawler. Sixth edition, revised and enlarged, 60¢. A complete handbook on the subject.

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592. Some Suggestions for May Day or Spring Festivals. 10¢

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